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The Story of the
GEORGE WASHINGTON
☆
ROBERT MORRIS
☆
HAYM SALOMON

Monument



With the Proceedings at the
UNVEILING and DEDICATION

DECEMBER 15th, 1941

The One Hundred Fiftieth Anniversary of
The Ratification of the Bill of Rights

THE PATRIOTIC FOUNDATION OF CHICAGO



The Washington-Morris-Salomon monument, three towering bronze figures on a base of mahogany granite. The last work of Lorado Taft, the figures were completed by Leonard Crunelle, Taft's protégé and himself a noted sculptor (*Right*) The Liberty Plaque on the monument base



THE WHITE HOUSE
WASHINGTON

November 13, 1941

My dear Mr. Hodes.

The strength of the American cause in the War of the Revolution lay in the fact that in every critical phase of the contest the right leaders were raised up to perform whatever task needed to be done.

The incomparable leadership of Washington would have been nullified without the able support he received from key men in the various stages of the struggle out of which we emerged as a Nation.

Two financiers on whom Washington leaned heavily in the darkest hours of the Revolution were Haym Salomon and Robert Morris. Their genius in finance and fiscal affairs and unselfish devotion to the cause of liberty made their support of the utmost importance when the struggling colonies were fighting against such heavy odds.

It is, therefore, especially appropriate that this great triumvirate of patriots -- George Washington, Robert Morris and Haym Salomon -- should be commemorated together in Chicago. The memorial which you are about to dedicate will stand as an inspiration to generations yet unborn to place love of country above every selfish end.

Very sincerely yours,

A handwritten signature in dark ink, appearing to read "Franklin D. Roosevelt". The signature is fluid and cursive, with a large, sweeping "F" and "R".

Honorable Barnet Hodes,
Co-Chairman,
Patriotic Foundation of Chicago,
Chicago, Illinois.

CONTENTS

I. The Story of the Monument.....	1
II. Proceedings at the Unveiling and Dedication.....	15
III. Significance of the Monument:	
Views of the Press.....	45
IV. Salomon and Morris:	
Two Patriots of the Revolution.....	55
V. Haym Salomon:	
A Tribute by Alben W. Barkley.....	73
VI. Sources and References	
Concerning Haym Salomon and Robert Morris... 	83

I.

THE STORY OF THE
MONUMENT

1. THE STORY OF THE MONUMENT

DECEMBER 15, 1941 . . . the 150th anniversary of the ratification of the American Bill of Rights.

A gray, cold day under a lowering Chicago winter sky. A day for overshoes and earmuffs; the kind of day reminiscent of Washington's straggling troops at Valley Forge, their frost-bitten feet wrapped in papers, in rags, in anything they could lay their hands on, which might keep out the icy cold.

And in Chicago, at the great intersection where State Street, Wabash Avenue and Wacker Drive converge, three men of bronze are seen, towering over the multitude who stand in the raw December air.

Thousands of men and women—more than Washington finally had in his band of ragged fighters—have gathered around the monument to three American patriots: George Washington, commander-in-chief of the Revolutionary Army; Robert Morris, the Continental Superintendent of Finance; and Haym Salomon, Morris's co-worker.

The occasion would have been a solemn one under any circumstances, for the dedication of this monument was to mean a re-dedication to basic American principles, and the payment of a debt of history long owing. But as it was, the occasion was more than solemn. There was grim determination in the atmosphere, hard realization that a memorial to a critical period of a past day in America's history was being revealed just as another critical period for America had come.

Only eight days before, America had been at peace. But on Sunday, December 7, "a day that will live in infamy", Japanese appeared out of the sky to blast treacherously the American army and navy in Pearl Harbor, in Guam, in Wake, in the Philippines. Shock and stunned surprise lay over the land—from Los Angeles, where Japanese subs had been sighted off shore, to New York, where bombers had been reported (falsely, it developed) a scant hundred miles off the coast. But by now

the shock and surprise have given way to a volcanic rage: America is "trampling out the vintage, where the grapes of wrath are stored."

With such a background, then, thousands of men and women are gathered in Chicago on this fifteenth day of December, 1941, to observe the dedication of the George Washington-Robert Morris-Haym Salomon monument.

The day has been proclaimed by President Roosevelt as "Bill of Rights Day," and from coast to coast in accord with that proclamation a hundred and thirty million Americans have reconsecrated themselves to the freedom which these three men labored to establish; which their descendants, a century and a half later, are fighting to preserve. Freedom, for example, to discuss "the administration" at lunch, with no fear that the waiter may overhear and report you; freedom to go to the church you select, or into which you were born; the freedom to send your boy or your girl to the school of your choosing; all the freedoms, in short, which Americans all these years have taken for granted, as something which they received at birth, without question. America knows, now, that these things cannot be taken for granted.

Probably no public gathering in America on this observance of Bill of Rights Day has the dramatic significance of this Chicago observance. For, suddenly, the dedication of what was conceived as a memorial has become an urgent symbol charged with great meaning for today, for the new job that America must undertake in order to preserve the gains of the forefathers under George Washington.

Historic Past has joined with Historic Present, and there are none among the thousands gathered for the dedication ceremony who do not sense the fateful coincidence.

On the stand, beside the monument, dignitaries of state and church rise as the Great Lakes Naval Band swings into the strains of the national anthem. There is Mrs. Lorado Taft,

widow of the great sculptor who created the original model for the statue. Beside her is Leonard Crunelle, Taft's protege, and a famous sculptor in his own right, who completed the monument. They are introduced by the chairman of the dedication ceremony, Colonel A. A. Sprague, distinguished Chicago citizen.

With Barnet Hodes, Corporation Counsel of the City of Chicago, Colonel Sprague has served for six years as Co-Chairman of the Patriotic Foundation of Chicago, through the efforts of which the monument was erected. Representative of citizens of all faiths and all stations, the Foundation was organized to memorialize the historic fact that peoples of all creeds participated in the upbuilding of America from the beginning, and through it there was raised \$50,000 from contributions from many like-minded citizens, to make this monument possible.

Men in uniform, representing the armed forces of the United States, are on the stand, against which are banked in a great patriotic array the flags of many war veterans' organizations. Among those in uniform to participate in the ceremony are the Commander of the Sixth Corps Area, United States Army, Major General Joseph M. Cummins, and the representative of Rear Admiral John Downes, Commandant of the United States Navy Training Station at Great Lakes, Captain E. A. Lofquist. Their aides are also on the stand.

Also on the platform are spiritual leaders representing the three great faiths, Catholic, Protestant and Jewish. These include The Right Reverend Wallace E. Conkling, Bishop of the Episcopal Diocese of Chicago; the Rev. William E. Bergin, personal representative of the Most Reverend Bernard J. Sheil, Auxiliary Bishop of the Roman Catholic Archdiocese of Chicago, whose illness has prevented his attendance, and Rabbi Abraham A. Neuman of Philadelphia, president of the Dropsie College of Hebrew and Cognate Learning and spiritual leader of Congregation Mikveh Israel, the synagogue at which Haym Salomon himself worshipped. To introduce Rabbi Neuman to

Chicago there is present Rabbi Morris Teller, president of the Chicago Rabbinical Association.

Public officials on the stand to make addresses represent the Nation, the State and the City—United States Senator Scott W. Lucas, senior Senator from Illinois; Governor Dwight H. Green of Illinois, and Mayor Edward J. Kelly of Chicago, who served also as honorary chairman of the Patriotic Foundation of Chicago. Present, too, are other officials to bring participation of the full civic life of the community.

This gathering marks the culmination of more than six years of activity. Back in the peaceful '30's, Barnet Hodes had given thought to the need for some dramatic symbolization of American Unity. He interested civic leaders of every creed, who shared his belief that such a symbol would be a valuable contribution to American patriotism, and on Independence Day, 1936, he was able to announce the formation of the Patriotic Foundation of Chicago. It was incorporated as a not-for-profit corporation under the laws of Illinois.

In addition to Barnet Hodes, the incorporators of the Foundation were Colonel Sprague, Laurance H. Armour, who served as Treasurer, Edgar L. Schnadig, Joseph F. Grossman and Paul H. Douglas. Norman N. Eiger served as executive secretary. In staff capacities, the Foundation had the assistance of Harry O'Rourke, Irvine M. Levy, Helen M. Mahoney, and Harry Barnard. Members of the executive and advisory committees included outstanding citizens of Chicago. The contributors were legion, and their names have been preserved in a steel box that was placed inside the base of the monument.

"Leaders in every walk of life in Chicago," Mr. Hodes had said when the Foundation was announced, "and representatives of every cultural group, have confirmed the conviction that a major contribution to patriotism, historical knowledge and understanding of the part played by peoples of various nationalities in the building of America, will be made by the erection in

Chicago of an appropriate memorial symbolizing the cooperation that George Washington received from Robert Morris and Haym Salomon. It is a matter of history that without the financial genius and financial support obtained by Robert Morris in conjunction with Haym Salomon, the latter a Jewish citizen of Philadelphia, the armies under Washington would have been seriously handicapped and the prospects of victory in the Revolutionary War dimmed.

"Most Americans are aware of the part played in financing the American Revolution by Robert Morris. They are probably less aware of the part played by Haym Salomon. It is felt that a monument showing Washington with Morris and Salomon would effectively symbolize not only the part played by Haym Salomon, but also the fact that all faiths participated in the making of America. While Haym Salomon happened to be of Jewish descent, the Patriotic Foundation is representative of all faiths because the sponsors of this movement believe that patriotism in America is universal among all the groups who make up our nation."

A short time before the announcement was made, Lorado Taft, famed Chicago sculptor, working with Barnet Hodes, had created a model for a great monument that should be representative of America in terms of a united people. It portrayed the three-fold objective of the Foundation:

1. Illustrate the historical fact that people of all races and creeds participated in the upbuilding of America.
2. Symbolize the indispensability of civilian cooperation in George Washington's success in the War of Independence.
3. Recognize and repay the historic debt owing for services performed by Haym Salomon, until now a forgotten patriot, with Robert Morris, in the establishment of the American government.

The Lorado Taft model showed Washington standing between, and clasping the hands of, the two men whose services

were so vital to the cause of American independence, Morris and Salomon. The sculptor also designed, for the base of the monument, a bronze plaque which depicts all the people who made up America—men, women and children of every race and creed and from every part of the world—grouped around the goddess of Liberty.

Approval of the project was spontaneous, and came from all sides.

From the White House, in a letter to Barnet Hodes, on August 24, 1936, Franklin D. Roosevelt, President of the United States, wrote:

“It was never disputed that at a critical period in the affairs of the Revolution, Haym Salomon came to the rescue of the Continental Congress with large loans freely extended. The debt of gratitude which the Nation owes Salomon’s memory will in part be paid through the fulfillment of plans of the Patriotic Foundation to erect in Chicago a monument which will portray Salomon with his fellow patriots, George Washington and Robert Morris. I bespeak for the undertaking the fullest measure of success.”

The *Christian Century*, a leading church magazine, editorialized: “A great sculptor is at work upon a memorial of American patriotism which is likely to prove an event of permanent social significance. The memorial will revive and publish to the world a fact of our early history which is little known or is easily forgotten. . . . Who has heard of Haym Salomon? Many of the histories of the revolution do not so much as refer to him. And yet he was one of the most influential individuals of the period and made sacrifices for the colonies as great as any. . . . The monument . . . will not have as its primary object, however, the honoring of individuals as such but rather the celebrating of the fact that people of many races, appropriately symbolized by this Polish Jew, participated in the war for independence. Americans are accustomed to think of their country

as one in which men of many nationalities have found a home; it is important that we be reminded that a number of these nationalities were present from the very beginning and helped lay the foundations of the republic . . .”

General John J. Pershing, the great commander of the first A. E. F., paid this tribute: “It is most fitting that the figure of Haym Salomon should appear with those of George Washington and Robert Morris on the monument that the Patriotic Foundation of Chicago proposes to erect, and I extend to the foundation my best wishes for the success of the undertaking.”

Organizations such as the American Legion supported the project as an appropriate symbol of Americanism. The monument received the official approval of the Board of Commissioners of Cook County, Illinois; of the Senate of the State of Illinois; and of the City Council of Chicago.

With this impetus, the Foundation began the task of raising funds. As has happened many times in connection with Haym Salomon, the movement suffered a setback at the very beginning. This was the death of Lorado Taft. Some felt that the movement might be abandoned because of that sorrowful occurrence. But it was Mr. Taft’s wish, almost his last utterance, that the great symbol of Americanism which he had planned be completed. The Foundation determined to carry on, and the campaign for raising the funds was continued. It is no easy task to raise funds for a monument, but it was found that this project had an unusual appeal—that it created a patriotic response of unusual quality.

Among the high spots of that campaign, one especially stands out in the memory of those who followed the course of the movement: a great dinner “in honor” of Haym Salomon, at the Stevens Hotel on May 21, 1939. At that dinner, Co-chairman Hodes announced that the \$50,000 goal had been reached.

At the speakers’ table were, United States Senator Alben W. Barkley, of Kentucky, majority leader of the Senate; Mayor

Edward J. Kelly; the Most Reverend Bernard J. Sheil; Rabbi Michael Aaronsohn, blind war veteran and former national chaplain of the Disabled American Veterans of the World War; the Rev. Duncan Browne, rector of St. James' Episcopal Church; General Samuel T. Lawton, now commander of the 33rd Division, United States Army; and other notables. There was an empty flag-draped chair: Haym Salomon's chair.

Bishop Sheil said at the dinner:

"Haym Salomon should be an inspiration for a new democracy. We must turn the pages of our history and we will find names that are a part of our common heritage. These names, like Haym Salomon, will be singing to us with lyric beauty, because it was in suffering that this great patriot Salomon inscribed his name forever."

"Salomon recognized the fact, as do we, that liberty is not geographical, racial or political; that all races, regardless of geographical or historical background, must struggle internationally not only for political liberty but also economic and religious liberty. The organized agents of democracy must function for perpetuation of the unalienable rights of man." So spoke Senator Barkley, who came from Washington to give the principal address.

A feature of the dinner "in honor" of Haym Salomon was the premiere showing of a two-reel motion picture, in color, based on the life of Haym Salomon. Production of this picture, which won the Motion Picture Academy award that year as the best film of its kind, was by Warner Brothers, and followed interest in the monument project by Mr. Harry M. Warner. Mr. Hodes went to California in connection with the picture, in behalf of the Foundation. Subsequent to its initial showing at the Chicago banquet, the Salomon picture—"Sons of Liberty"—has been shown to hundreds of thousands of Americans throughout the nation.

In connection with the dinner, an essay contest on Haym

Salomon and Americanism for pupils in the public and parochial schools was held, under sponsorship of the Foundation and the Chicago Evening American. Many fine essays were submitted, and the winner was James Hartney, student at Leo High School, a Catholic school. The young man was on the dinner program to read his essay.

An interesting off-shoot of the whole movement has been the annual observance of the anniversary of Salomon's death stimulated by the Foundation. Every year, since 1936, Chicago, home of the Foundation and Philadelphia, home of Salomon, have joined in observance of that day, with the Foundation sending a wreath to be placed at Salomon's grave. Up to 1936, the grave had been neglected insofar as any patriotic observance was concerned. Now patriotic groups of Philadelphia gather there annually.

Also of interest in connection with the monument is to be noted a contest, conducted by the Chicago Herald-American. To stimulate interest in the Americanism symbolized by the monument, citizens were invited to submit original statements deemed suitable for inscription upon the base of the monument, although it was stipulated that a quotation selected independently by the Foundation might be used finally. The contest was endorsed by the public and parochial school systems in Chicago, and wide interest was stirred. More than three thousand entries were submitted in the competition, and were judged by a group of prominent citizens. Ira A. Gay, of Chicago, a member of The Sons of the American Revolution, was the winner of the first prize for his suggestion: "Let us prove to the world for all time that only in brotherhood is there peace, happiness and security." The winning entry is typical of the quality of the many suggestions received.

However, it was determined by the Foundation that no more appropriate inscription could be devised for the monument than a quotation from George Washington himself. Therefore the

monument carries the following statement by Washington :

"The government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support."

Such is the message of the monument.

In 1936, this monument was to be a lesson of history. At the time of its unveiling and dedication, it became a vibrant message for today. Cooperation, tolerance, faith and sacrifice—these things made America in the beginning, and this monument eloquently portrays that these things will preserve America and the ideals of Washington and his co-patriots, now that critical times have come again.

Befitting a great patriotic shrine that includes a new and authentic image of George Washington, based upon the original by Houdon, this monument is of majestic proportions. The figure of George Washington was made to tower above the street pavement for an over-all height of nineteen feet and four inches, on the base.

Taller than the others, the Washington figure is by itself eleven feet, three inches high. The Morris figure is ten feet high, and the Salomon figure, nine feet ten inches high. The base, of polished mahogany granite, measures as follows: across, twenty-three feet eleven inches; height, seven feet six inches; width, eighteen feet. The Liberty plaque on the base measures nine feet across and four feet high. Total weight of the monument, granite and bronze, is forty-six tons.

The figures of the three co-patriots of the American Revolution, the Liberty plaque symbolizing the American idea of a nation of all people living in cooperation and tolerance, the injunction of George Washington against bigotry and persecution—these aspects of the monument made it especially appropriate that for the date of dedication there was selected the

150th anniversary of the ratification of the American Bill of Rights. For, out of the events and ideas symbolized by the George Washington-Robert Morris-Haym Salomon monument came the constitution and the nation with all its safeguards and promises of freedom for all peoples and classes—today as in the day of Washington.

II.

PROCEEDINGS AT THE UNVEILING
AND DEDICATION

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COLONEL SPRAGUE: Fellow Citizens, the meeting will come to order, and the Colors will be presented at once.

(Presentation of the Colors by Army, Navy and Civilian Patriotic Groups.)

COLONEL SPRAGUE: Bombs, shells and torpedoes are at this very moment threatening the freedom our forefathers established for us during the days of the Revolution.

In 1936, when the Patriotic Foundation of Chicago started its drive for funds to erect this monument, little did we think or realize that on the day of its dedication that freedom would be threatened and our country would be at war.

At a time like this when, in my humble opinion, the United States of America is facing one of its greatest crises, it is meet and right for us to do everything that can properly be done to insure a united country. One of the best ways to insure that unity is to recognize the services and sacrifices that have been made by all of our citizens—first, in the founding of the nation, and later in its preservation.

People from practically every nation on the face of the globe will be found within the borders of the United States, or its possessions. In our civic life, commerce and industry will be found representatives of all nations. They have all contributed their talent, their energy and their hard work to making this nation what it is today.

In the early days of our fight for freedom—during the Revolution, many men of different nationalities and creeds gave freely of their time and earthly goods to help our cause. Among these men was a Jew, Haym Salomon, who, with Robert Morris, gave unlimited help in a financial way to George Washington, and this help was given during the darkest hours of the Revolution.

Just as our flag is the symbol of American unity, so the figure of Haym Salomon in this monument is a symbol of the unquestioned cooperation the Jewish people gave to the American cause during the Revolution.

In the history of our nation there has never been a time when we have been threatened, or when a call to the colors was made, that men of all nationalities, colors, races or creeds did not rally to the support of our flag. I have very clearly in mind when men enlisted, or were going through the Draft Boards in the last war, no questions were asked as to their religion or their race. The only questions were—"Are you an American?" and "Are you physically able to fight?"

It is therefore only fitting and proper that the inscription on the tablet on the steps of this monument should state clearly that it is a "Symbol of American Tolerance and Unity and of the Cooperation of People of All Races and Creeds in the Upbuilding of the United States."

As the duty assigned to me is that of introducing our honored guests and speakers at this dedicatory service, I now take great pleasure in introducing Mrs. Lorado Taft, widow of the late sculptor who designed this beautiful monument.

(Mrs. Lorado Taft arises.)

COLONEL SPRAGUE: I also want to introduce to you Mr. Leonard Crunelle, who designed the monument for Major General Artemas Ward, which is now in Washington, and who completed this monument after the death of Lorado Taft.

(Mr. Leonard Crunelle arises.)

COLONEL SPRAGUE: Now it is my great pleasure to introduce to you Corporation Counsel Barnet Hodes, who has been the motive power in making possible the erection of this monument. With him it has been the realization of an ideal which is so aptly covered in the inscription on the base of this monument. I cannot say too much about his indomitable energy and courage

which has carried this venture through to what I believe is a most successful and happy conclusion.

Mr. Barnet Hodes.

Address by HON. BARNET HODES

MR. HODES: Distinguished Guests and Fellow Americans:

It is a high privilege for me, on behalf of all those citizens of every faith and circumstance who helped make it possible, to present this majestic monument to the City of Chicago and, through our city, to the people of America.

All of us here must be pondering the significance of a fateful coincidence that this monument, a reminder of the first struggle in which our independent nation was engaged—the fight for our independence—is being unveiled just as the nation has come to be involved in a new war—a war to preserve our hard-won liberty.

What was to have been a symbol of a peace-time ideal has now become overwhelmingly more urgent. It has now become a symbol of a grim wartime necessity. That necessity is the spirit of unity among all our people, of unanimous devotion to the cause and the welfare of America above every other consideration.

American unity—loyal citizens of every faith and creed and origin cooperating for the national welfare—such is the theme that this creation in bronze and stone was conceived to express. Perhaps it was fated that such a monument with such a theme should be completed and erected at just this time.

It was an inspiring theme in 1936, when Lorado Taft first began to design the form of this work. Today, that theme of unity has become a flaming message related to the very preservation of our nation, our homes and our way of life.

Here will stand, heroic as he was heroic, the figure of George Washington, to inspire all who see it.

Looking down upon us, reaching our hearts and our minds through the 165 years since 1776, this figure of our first Commander-in-Chief will tell us that courage and an unyielding will to victory can bring triumph over the most formidable enemies.

George Washington proved that.

Yet, not even Washington, not even the brave soldiers who fought in the armies under his command, could have triumphed without wholehearted support from the civilian population.

The two men whose figures stand on this monument with that of Washington symbolize that fact.

They tell us—Robert Morris and Haym Salomon—that civilian cooperation, and, yes, civilian sacrifice, with the military and naval forces was no less important in the first days of our Republic than it is today. Joined with the indomitable Washington, they will stand here to remind us that America became the America that we love because there was that working together between civilians and soldiers without which no war can be won.

It is the fervent hope of those who made this monument possible that all who see it, today and through the years to come, will catch from it and be constantly inspired by this crucial lesson from the past that it was designed to convey.

It is hoped, too, that they will see that this monument not only points the way to victory in time of war, but symbolizes the great American principles which make our land doubly worth defending.

The single word freedom is almost enough by itself to describe those principles.

It is for our freedom, here and in the world, that America is now engaged in battle. It is for the freedom that is given constitutional expression in our Bill of Rights, which today, on the

150th Anniversary of its ratification, we recall with special emphasis. That Bill of Rights came out of the struggles and heroic actions which this monument recalls.

Out of the heroism, sacrifices and cooperation of peoples of all groups came the most humane, the most enlightened form of government in all history.

It is a government which, in the words of Washington, "gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support." You will find those words inscribed on this monument.

In those words, Washington outlines for us, in this present great crisis, our duty—to give effectual support to the government which now battles for its very existence. We must do so to assure that the freedom that Washington and his co-patriots established shall not perish, so that the ideals of the Bill of Rights shall continue in the world.

Fellow Americans, may this monument serve as a constant source of inspiration to all of our people for meeting as loyal Americans the request here made upon us by the spirit of George Washington.

May it serve to cause us each day to dedicate ourselves anew to the defense of America, spurred on by the courage and devotion shown by the men on this monument and by similar patriots all through our glorious history.

It is in that spirit that I now formally present to the city of Chicago, on behalf of the Patriotic Foundation of Chicago, this symbol of American unity, this monument to George Washington, Robert Morris and Haym Salomon.

COLONEL SPRAGUE: It is now my duty to read a letter from the President of the United States:

November 13, 1941

THE WHITE HOUSE
WASHINGTON

My dear Mr. Hodes:

The strength of the American cause in the War of the Revolution lay in the fact that in every critical phase of the contest the right leaders were raised up to perform whatever task needed to be done.

The incomparable leadership of Washington would have been nullified without the able support he received from key men in the various stages of the struggle out of which we emerged as a Nation.

Two financiers on whom Washington leaned heavily in the darkest hours of the Revolution were Haym Salomon and Robert Morris. Their genius in finance and fiscal affairs and unselfish devotion to the cause of liberty made their support of the utmost importance when the struggling colonies were fighting against such heavy odds.

It is, therefore, especially appropriate that this great triumvirate of patriots—George Washington, Robert Morris and Haym Salomon—should be commemorated together in Chicago. The memorial which you are about to dedicate will stand as an inspiration to generations yet unborn to place love of country above every selfish end.

Very sincerely yours,

FRANKLIN D. ROOSEVELT

COLONEL SPRAGUE: It is now my pleasure and honor to present to you Major General Joseph M. Cummins, Commander of the Sixth Corps Area, United States Army. General Cummins.

Address by MAJOR GENERAL JOSEPH M. CUMMINS

MAJOR GENERAL CUMMINS:

Mr. Mayor, distinguished guests, ladies and gentlemen. When

this beautiful monument which we are dedicating today was first conceived, America was at peace. Today America is at war with nations across both oceans.

It is particularly appropriate today that all Americans realize the priceless treasures we have in our Bill of Rights. It is fitting that we take time to appreciate, cherish and stand united to preserve that Bill of Rights, that priceless heritage—freedom of religion, of speech, of the press, and of assembly and petition—which was bought at a high price in the blood of another generation of Americans and is worth any price to keep in trust for our future American citizens.

One of the purposes for which this monument was designed was to symbolize the vital importance of civilian cooperation in the military success of the American War of Independence under the leadership of George Washington. The principle behind this purpose is as important today as it was in the days of the Revolution—only now, under the leadership of Franklin D. Roosevelt.

I would like to repeat now what I said one week ago today in a radio broadcast: "There is no question in my mind about the outcome of this struggle which has been thrust upon us. As always in the great crises in our nation's history, the Army, the other armed forces and the great American civilian public have worked together shoulder to shoulder and have seen the job through. The Army is on the job; it will stay on the job. So will you. To the civilian population I say, let's keep 'em flying and keep 'em rolling. To those who manage plants or who work in industries which are engaged in National Defense production, I say you have done a fine job so far. I urge upon you the greatest effort of which you are capable. The more guns, planes, tanks and other implements of war so necessary to our Army, the more rapidly, the more efficiently will our job be done. We are all in this together. Therefore I say, and this cannot be over-emphasized, now is the time to forget all per-

sonal matters. Every American citizen, all of us, have but one task—to win this war with as much dispatch as is within our power. Unity of American spirit is today no idle phrase. We are working together and we will continue to work together.”

On the base of this monument there is an inscription which reads (and it is a statement of President George Washington), “The Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.” To this sentiment all America should consecrate itself—that we all now and forevermore give to the Government of the United States our effectual support—and that means an all-out effort by all of us.

The Constitution, of which the Bill of Rights is a part, represents a government of law. There is only one other form of authority, and that is a government by force. The one signifies justice and liberty; the other tyranny and oppression. To live under the American Constitution is the greatest political privilege that was ever accorded any member of the human race. I know that with the efforts of the armed forces of our country, whether they be Federal or State troops, together with the splendid spirit, morale, determination and efforts of our grand citizen army of America, we will preserve our liberty and be free to celebrate annually this Bill of Rights Day.

COLONEL SPRAGUE: Ladies and gentlemen, it is our misfortune that Rear Admiral John E. Downes is unable to be here today, but we have in his place Captain E. A. Lofquist, Chief of Staff, Great Lakes Station, United States Navy. Captain Lofquist.

Address by CAPTAIN E. A. LOFQUIST

CAPTAIN LOFQUIST: Honorable Mayor, Distinguished Guests, Ladies and Gentlemen:

We are now engaged in a struggle to see that the ideals of our

democracy survive, so it is even more fitting that we should be gathered here today to pay tribute to three men who played leading parts in establishing the democratic ideals which all America is now united to defend and perpetuate.

And it is still more fitting that this ceremony should take place today—the one hundred and fiftieth anniversary of the ratification of the first ten amendments to the Constitution of the United States which are known as the American Bill of Rights.

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble . . .” That is the first amendment. And that is America. And it is those things which must not die.

The three men to whom this monument is being dedicated today gave unstintingly of their abilities . . . their efforts and their finances in the struggle which made it possible for the people of America to make this declaration of ideals. America in the years since has been called upon to defend those ideals just as we are being called upon today. And we will answer this call with Victory.

In time of national stress, civilians and the armed services must see eye to eye. The armed forces will see that all perils to our national safety are overcome and the civilians must guarantee these armed forces cooperation in maintaining the highest state of morale as well as the production of ample war materials. Shoulder to shoulder from coast to coast, from the Arctic to the Antarctic, these nations of the Western Hemisphere will march until despotism, dictatorships, and the other earthly ills are driven from the face of the earth.

COLONEL SPRAGUE: The Most Reverend Bernard J. Sheil was to have been here, but on account of illness was unable to come. He will be represented by Reverend William I. Bergin, his Assistant at St. Andrew's Church. Reverend Bergin.

Address by REVEREND WILLIAM I. BERGIN

REVEREND BERGIN: His Excellency, Senator Lucas, His Honor, The Mayor, Distinguished Officers of the Army and the Navy, it is my good fortune this afternoon to represent His Excellency Bishop Sheil who is unable to be present this afternoon because of sickness.

We are all now, young and old, men and women of the United States, engaged in one great task, to see to it that the Constitution of the United States, particularly the Bill of Rights, shall forever rule the lives of American citizens. More and more, we hope to make them rule the lives of men and women everywhere. We hope to lift from the necks of the German people the yoke of slavery and tyranny which now bows them down. We hope to lift from the necks of the poor Japanese people the intolerable brutality which for generations has bowed them to the dust. We hope and in God's name—by the mightiest force on earth, and the will of free men and free women—to make the world a better place in which humans may live. We hope that at the end of this conflict, to the four great freedoms enunciated in the first Bill of Rights there will be added two more freedoms enunciated by the great President of the United States: Freedom from fear and freedom from want.

We here in America haven't known what the tyranny of fear is. We don't know what it is to fear whenever we walk the street, to fear when we sit at our own fireside, to fear when we are in friendly intercourse with our neighbor, and, thank God, Americans will never know that fear in peace or in war.

We have not as yet conquered the fear of want, but again, please God, when this mighty conflict is over, and we of America shall sit in to make a new world, one of the things we shall have most at heart is to free the world from want; to make men secure in their lives, in their persons and in their needs. We are all sure that the Grand Army of Freedom which

we are now mustering will conquer every force of tyranny and brutality, and there can be no doubt in any one's mind, when free men meet in conflict men who are subjected to slavery everywhere, that free men will triumph.

COLONEL SPRAGUE: It is now my privilege to introduce the Right Reverend Wallace E. Conkling, Bishop of the Episcopal Diocese of Chicago. Reverend Conkling.

Address by RIGHT REVEREND WALLACE E. CONKLING

REVEREND CONKLING: This occasion on which we are gathered together is not only to celebrate the achievement by our forefathers of certain rights and privileges. Nor is it merely to rejoice in our present possession of these today. Nor is it solely to dedicate ourselves to the preservation of these liberties for our children and our children's children. We are glad to witness both our gratitude to the past and our joy in the present blessing to us thereby. We are also steadfastly purposed to defend and maintain these liberties, which we value more preciously than life itself.

However important and worthy as are these purposes of this day of observance and dedication, to regard them as expressing all that is now in our hearts and minds would be to miss what should be deeply cherished both in its truth and its power to inspire us and strengthen us in the task before us.

These liberties which our fathers struggled to achieve, which we enjoy and for which we are now called upon to make sacrifice without limit—what do they mean? What would they proclaim? . . . Is there not in them something that speaks deeply to our souls? Is there not underlying them that which ennobles and dignifies us as men and women? Do they not declare the inherent worth and dignity of human nature? Do they not tell us of the glorious possibilities for man within himself?

Here we find the foundation stone on which rests that which

we call Democracy. Democracy is based upon the faith and the hope that *there is something in man*—upon the conviction that man is worthy of being given rights and liberties—that he will rise up to fulfill such privileges—that he will answer to such challenging responsibilities.

Is this not why we believe in democracy? Because it asserts the vital truth that man can only be saved from within. No one else can do it for him. His own self must come into play. His own will must act. But given rights and privileges and responsibilities he will measure up to them. He has it in him to respond and in so doing will grow and increase into the fuller potential stature of his manhood.

And this is in accord indeed with the very Christian law of life. God became man, in order that man by the divine strength may be called and challenged and enabled to save himself . . . Democracy declares that a man cannot be governed for his own good from outside. He himself must be implicated. His own choice must come into it. His own reason must decide. His own desire must be put forth. Thus alone does he win real progress. Only so can he develop to the full his great capacities and possibilities.

Therefore, my brethren, do we not find here our cause and source of greatest joy on this occasion? Rights and liberties are in themselves precious things and the possession of them in itself a cause of true rejoicing; but that which these liberties would show us of our inherent powers and values should fill us with that joy which challenges, inspires and ennobles.

We are called upon to witness our faith in these things. We have often dreamed of their fuller attainment for all men, everywhere. We have often been discouraged by the failures of men about us to rise up to these privileges and liberties. The way will be long and tedious at best. Man does not reach the height of his visions easily and quickly. The way may now also be sorrowful and perilous. But no matter, hard, tedious, drab

though it be—yes, even though it call us to the cross and the supreme sacrifice, we shall be faithful to that of which we have dreamed for man on this earth. Faithful to that which the Incarnate Son of God saw and knew was possible for man and for which he was content to die. That man is equal to the right of freedom and liberty—that he is worth it—and only in and by such opportunities can he reach his destined greatness—and only so can he fulfill the lofty purpose and goal for which Almighty God made him. It is this conviction that we as free men and women would bear our witness today, and to pledge that we shall be steadfastly faithful to its fulfillment.

COLONEL SPRAGUE: I am now going to turn over to Rabbi Morris Teller, President of the Chicago Rabbinical Association, the privilege of introducing to you Rabbi Abraham A. Neuman.

RABBI TELLER: More than one-half a century before the Bill of Rights was adopted, the Jewish Congregation Mikveh Israel of Philadelphia was already established. In that congregation Haym Salomon worshipped and in that congregation he found co-workers who played an important part in the Revolutionary War for freedom. It is therefore proper and significant that we shall have with us, to grace this occasion on this great day, the present Rabbi of that historic congregation. He is a distinguished graduate of the Jewish Theological Seminary of America in New York; he is an eminent Jewish historian and has recently been elected President of the Post-graduate Dropsie College of Hebrew and Cognate Learning in Philadelphia.

I deem it an honor, and it gives me great pleasure, to present to you, Dr. Abraham A. Neuman.

Address by **RABBI ABRAHAM A. NEUMAN**

RABBI NEUMAN: Mr. Chairman, members of the Patriotic Foundation of Chicago, Dignitaries of the Church and of this great city and state—Ladies and Gentlemen:

I have come from Philadelphia, upon the invitation of the

Co-chairman of your Patriotic Foundation, gladly and happily, to bring you greetings and felicitations and to join with you in the solemn dedication of the George Washington-Robert Morris-Haym Salomon monument on this day consecrated to the Bill of Rights.

I bring you greetings from the city in which these three immortals were united in the fellowship of service to their country—the city which cherishes their memory as part of the heritage of American independence. In turn, I promise you that I shall proclaim to my fellow-citizens at home that you in Chicago have enshrined in bronze and granite the spirit of the Liberty Bell; that you have immortalized in sculptured form the chimes that pealed forth the words of the Hebrew law-giver, “And ye shall proclaim freedom throughout the land unto all the inhabitants thereof.”

In a more personal manner, I also bring you the greetings and the benedictions of the historic Congregation Mikveh Israel in Philadelphia, of which I have the honor to be Rabbi. This is the congregation where Haym Salomon worshipped the God of his Fathers. In its synagogue, he chanted the ancient Hebrew lesson of sacrifice and devotion. There the great patriot drew the inspiration to battle for freedom and to give up all so that his country might triumph in the desperate fight for liberty and independence.

This congregation, which last year celebrated its 200th anniversary, has a proud history and a long roll of honor. During the Revolutionary War, the President of the congregation was an aide-de-camp of George Washington. Among the membership of this Jewish congregation are included men high in the military and diplomatic service of our country—also poets, educators, artists, founders of colleges and libraries, and in recent years the Rodin Art Museum. But highest of all, we honor the memory of that modest, self-effacing patriot, Haym Salomon, who freely gave of his fortune and his very life to hold up the hands

of Washington and Morris and to support all lovers of liberty in their struggle for freedom. We are happy to see him represented in this monument, at the side of men who turned to him repeatedly in the darkest hours of our country's need and were unfailingly met by him with high courage and vital material aid.

This monument, as Mr. Hodes beautifully expressed it, was planned as an act of patriotism in the days of peace. Now that war has come upon us, it takes on new meaning. It stands forth as a beacon light. It calls upon all Americans not only for sacrifice, courage and patriotic devotion, but even more so, it is an inspiration for a deeper understanding of the American way of life, which we are now arming to defend with all our might.

For this monument was not designed merely for the glorification of its heroes. George Washington is too deeply engraved in the hearts of his countrymen to require external symbolization. No monument can add to his glory. Robert Morris' brilliant contribution to the success of the Revolution is indelibly inscribed in the historic annals of our country's early struggles. Haym Salomon toiled, sacrificed, lived and died, in the very shadow of anonymity. Pride and vainglory were alien to his nature. He would have shrunk from worldly acclaim.

The true purpose of this monument is to bring out in the enduring features of bronze and granite the story of America's genius, the epic of the American nation.

These three men standing on one pedestal symbolize the greatness of America and reveal the secret of its moral strength. Each of these men was great in character, strong in faith, valiant in the battle for freedom. No one will for a moment suggest that these men were equal in greatness of conception, or in the role which they played in the historic destiny of America. There was only one George Washington in the history of America; his place is unique in the annals of history, and he will always be first in the hearts of his countrymen. But Washington would have been the first to acknowledge—and he did—that without

the material aid represented by Morris and Salomon and the self-denial and sacrifices of the American civilian population represented by these men, he, Washington, could not have kept his soldiers in the field. In the struggle upon which we are engaged today, victory will come to our armed forces if we, the un-uniformed civilian population, will emulate the undaunted spirit, the high morale, the courage in sacrifice and self-denial which is so nobly exemplified by Morris and Salomon.

But your monument typifies more than this truth alone. As I gaze upon Haym Salomon in the light of his background, as an immigrant lad who came to this country to seek happiness and religious freedom, as I think back upon the deeply rooted passion for freedom which he derived from his Jewish religious heritage, I am reminded of an ancient Hebrew legend. This legend states that when God was about to create man from the dust of the earth, he gathered the precious dust from all parts of the earth, the East and the West, the North and the South, so that no country may at some future time say: of us alone did God create the human race.

The same American conception of human brotherhood is revealed in eloquent form by this monument. Our nation is one: North and South, East and West. All elements of the world's population, from every point of the earth's compass, have entered into the making of the American people. Indeed, no day is more fitting for utterance of this truth than this day consecrated to the Bill of Rights. What the Ten Commandments proclaimed on Sinai, what the Sermon on the Mount has meant for Christian civilization, the Bill of Rights has expressed in terms of human rights for the society of men and the democratic way of life.

Let us then gather inspiration from this day and scene and meet the challenge of our day with high faith and courage, fighting side by side not as white and colored, as natives and

immigrants, as Jews, Catholics and Protestants, but as Americans all—under one flag, united in the faith of American brotherhood with love of God and country, determined to roll back the savage forces that have risen against us—determined to fight to the end till the coming of the day when victory and true peace shall bless our people, and all freedom-loving nations throughout the world shall resume the age-long march of human progress with none to make them afraid.

COLONEL SPRAGUE: It is now my privilege to introduce the Chief Executive Officer of the City of Chicago, Mayor Edward Joseph Kelly, who will accept the monument on behalf of the City of Chicago.

My association with Mayor Kelly is of long standing. I had many dealings with him when I was Commissioner of Public Works under Mayor Dever, both as President of the South Park Board, and as Chief Engineer of the Sanitary District, and learned to respect his ability, his great knowledge of the matters he was working on, and his great energy. Mayor Kelly.

Address by MAYOR EDWARD J. KELLY

MAYOR KELLY: Colonel Sprague, Barnet Hodes, His Excellency, The Governor, Senator Lucas, Captain Lofquist, Major General Cummins, Other Distinguished Guests and Fellow Citizens:

This city designated this site for this wonderful monument not only for our own city especially, but for the entire nation. As the mayor of Chicago, speaking for the City Council and the City of Chicago, I accept this wonderful monument because it symbolizes the spirit of the people of Chicago.

We are celebrating today the 150th birthday of that most cherished heritage of every American, our Bill of Rights.

Those first ten amendments to the United States Constitution, which for one hundred and fifty years have guaranteed to every American, to every one who has sought sanctuary on our shores,

the right to worship as he pleases, the right to think and speak for himself, the right to protect the security of his person and his home. The right—if you sum it all up—to live the sort of life which we, as Americans, have come to take for granted.

And we today welcome this opportunity of rededicating ourselves to those fundamental principles of American life, of pledging ourselves to do all within our power to guarantee that American liberty, freedom and justice shall continue to be enjoyed for all time by all those Americans who will come after us.

We dedicate ourselves today to the end that this freedom which we have held sacred for one hundred and fifty years shall be *protected* and *defended*, at whatever the cost, against all attacks by dictator tyrants, or whoever else may seek to destroy it!

As a part—a most important part of our celebration—we are here this afternoon as Chicagoans and as Americans, to honor a loyal patriot, who, until this moment, has received no mark of public recognition for the big part which he played in America's victorious struggle for independence.

It is recognized today, that if it had not been for Haym Salomon—depicted here in this masterful work conceived by Lorado Taft—with George Washington, our first president, and Robert Morris, the continental superintendent of finance, American liberty could not have been achieved.

It was Salomon who contrived to raise the money—and who contributed virtually all of his own personal fortune—in order that General Washington might be enabled to keep his tattered forces on the march until victory was won.

It is to Chicago's honor that this city should be the one to pay belated recognition to this American patriot, by erecting this permanent monument to his memory.

And it is of great credit to the citizens of Chicago, whose

generous contributions made it possible for the work begun by Chicago's own world-famous sculptor, Lorado Taft, to be completed.

It is especially fitting, also, that this monument should be dedicated on this particular day, a day celebrated throughout the nation as the anniversary of our Bill of Rights, because this monument is something more than just a reminder in bronze of Haym Salomon and his contribution to the cause of American independence.

It is far more than that. It is a reminder to the entire world, that from the days of our earliest existence as a nation, the United States has been a country which men of all creeds are proud to serve, a country which never has and never will recognize a prejudice against any race, creed or color.

Here stands a monument which for the first time vitalizes the important share which civilians contribute to the preservation of our nation in wartime.

It symbolizes, in fact, the American principles upon which our country was built and which make us today the greatest, the mightiest country in the world, the champion of human rights!

George Washington and his friend, Robert Morris, were Christians. Haym Salomon was a Jew, a Jew who fled to this country to avoid persecution.

These three, though of widely different walks of life, labored together in a common cause, in order that the American way of life, as we know it today, might be guaranteed to future generations of other Americans, the right to live as free men, knowing no master, alive to their own opportunities, yet tolerant and sympathetic toward others.

To my mind, this typifies the very spirit of America.

America, made up of men and women of all races and creeds, yet a nation united, united in the determination that these

rights of ours which were won at such a cost of hardship and bloodshed, shall never be taken away from us by anyone, so help us God!

Freedom of worship, freedom of speech, freedom of the press, the right of a citizen to bear arms, the right of trial by jury, the right to protect our homes from intrusion, the protection of our property against seizure—they are precious rights, every one.

Those rights are in danger today, attacked by blood-mad gangsters, hordes of yellow enemies, and threatened with the additional double peril of attack by Hitler and Mussolini.

Thousands of Americans have already perished in defense of those ideals of freedom, and throughout the length and breadth of our land today, millions of citizens, united in purpose, have pledged to themselves that they too will die rather than allow the war in which we are now engaged to end in anything but victory for mankind.

And I can think of nothing more appropriate than that this climax of today's ceremonies in Chicago should take place here, at the dedication of this monument, to these three great men: George Washington, Haym Salomon and Robert Morris, whose cooperative efforts of the past represent so exactly the unity of spirit which is America today.

Chicago can be proud of its efforts, that resulted in contributions by public subscription sufficient to make this lasting memorial possible.

We are here to honor the patriotism, the work and deeds of three great men who brought this country successfully through trying times.

In doing this, however, we emphasize their importance not as belonging to any race or creed, but as Americans.

We know no Irish, we know no Germans, Swedes, Poles, Czechs, Italians, Greeks, or any other race, or any color.

We stand as one loyal mind, united as one people, all Americans, ready to go forward, to fight through to victory.

COLONEL SPRAGUE: The War Governor of Illinois served as an aviator during the last World War. He can be counted upon to give every ounce of his energy in seeing that the state shoulders its full share of the burden in the days ahead before victory is won. He knows the need of unity of action and thought in this crisis, and has taken of his busy time to be with us today, to add his weight to that thought as expressed by this monument.

I am very happy to introduce His Excellency, Honorable Dwight H. Green, Governor of Illinois.

Address by HON. DWIGHT H. GREEN

GOVERNOR GREEN: Colonel Sprague, His Honor, Mayor Kelly, Distinguished Officers of the Army and Navy, Distinguished Guests, and my fellow Americans:

I greatly appreciate the honor that has been given me today, the honor of participating in the dedication of this wonderful gift to Chicago. It will stand not only as an inspiration for future generations in your city, but will become an inspiring symbol to every American. It is more than just a tribute to three great men who led in the early struggles of our young republic. Though it is sculptured from stone and bronze, it breathes a vibrant message at a time when our country is locked in the grim struggle of battle to halt the march of dictatorships. From this magnificent monument comes the eloquent appeal to all Americans never to surrender their birthright of liberty, tolerance and equality.

No more fitting day could have been chosen for this dedication than the one hundred and fiftieth anniversary of the proclamation of the Bill of Rights. Each year that anniversary has become more hallowed, because all around us the world was being crushed under the heel of brutal oppression which destroyed the rights of individual man. Some events in history

may become dim in memory and observance of them slighted, but every anniversary of the Bill of Rights deepens our gratitude to those who established the home of freedom.

In the ten amendments to our Constitution which comprise the Bill of Rights, is the concept of government by the people, as the founders of our nation saw it with remarkable clarity. And that is the concept of government by the people from which there must be no deviation now. It is the sacred creed of liberty which generations have fostered, and through one hundred and fifty years the same lofty spirit which brought Americans together as the first free people in the world has been kept alive.

America stands again at a grave hour in her history. We have been plunged suddenly into war by cowardly and treacherous forces. It is a war which we had hoped to avoid, but now that it has been forced upon us, we will fight our way to glorious and decisive victory. The forces of hate, greed and of oppression are arrayed against us in all their armored power, because they do not understand our love of tolerance and freedom. They are fighting desperately, and they know that if they fail now—as they must fail—they have lost for all time the power to enslave the free peoples of the earth.

It took faith and courage when our forefathers wrote the Bill of Rights, just as it will take faith and courage for us to follow the uncharted and dangerous paths which lie ahead. From the hopes and aspirations of those founders of our nation—and from the heartaches and dreams of countless others to whom liberty meant more than life—has come the United States of America. Since that glorious day, one hundred and fifty years ago, our nation has become the citadel of human freedom and the bulwark of those who have found security, prosperity and happiness under the great human charter which is our sacred heritage.

To you, gathered here to express anew your ardent patriotism

and allegiance, is entrusted the supreme task in the crisis we have been called upon to meet—the task of defeating the greatest onslaught against human liberty the world has ever known. Government by the people and for the people has died before in history and is dying now in other lands. Let us all join in the solemn vow that this shall never happen on this continent in our generation, or in the generations to come. No price we might pay to prevent this could be too high.

Given to us from the hands of the sculptor is portrayal of the spirit of tolerance which has bound Americans together in a brotherhood of freedom. We see Christian clasping hands with Jew, each acknowledging the equality of the other and united in a great common purpose. They represented two faiths, but they were concerned only in breaking the bonds which thwarted the concepts of freedom of speech, freedom of opportunity and freedom of religious worship.

America, the birthright of soldier and citizen, can be kept supreme in her strength by such unity as these three historic figures express. Our country stands supreme in her strength, and her resources are the greatest, her manpower is the bravest and her love of liberty and honor is the strongest. We know that our military forces will protect our shores and carry the battle to the enemy with success, but while they fight for victory, no inner defenses of America must be neglected lest they make their supreme sacrifice in vain.

We must stand united, as were those three men whom this monument portrays, and our hearts and hands must be welded into one great effort of defense. America will never lower the flaming torch of human liberty which was lighted when our Constitution was adopted and the Bill of Rights proclaimed. It will be held high always as a beacon to distressed peoples of other lands. Religious and racial freedom and the equality of men—as they are symbolized in the figures of George Washington, Robert Morris and Haym Salomon—shall never perish,

for it is upon them that the American way of life is built.

COLONEL SPRAGUE: It is a particular pleasure for me to introduce to you Senator Scott W. Lucas, Senior Senator from Illinois.

At the Capitol, he is one of the nation's strongest leaders in this time of stress. He, too, is a veteran of the World War.

It is most fortunate that we are able to have Senator Lucas here with us in this emergent time, and I feel sure that the only reason that brought the Senator here was his entire agreement with the reasons that motivated those of us who worked to bring this about.

Senator Lucas.

Address by HON. SCOTT W. LUCAS

SENATOR LUCAS: Mr. Chairman, Governor Green, Mayor Kelly, Ladies and Gentlemen:

I am deeply honored to be able to take part in the unveiling and dedication of a monument that symbolizes America's unending struggle for freedom.

The patriotic Chicagoans responsible for this majestic shrine of bronze and granite have rendered high and conspicuous service to the American way of life.

The artist who visualized this monument was Lorado Taft, a world famous sculptor. After he died Leonard Crunelle finished what the old master began. The inspiration of these men in molding and fashioning this edifice of unity came from hearts of Americans who had a clear conception of what liberty means to the human race.

Patriots passing this way will always understand that in this monument is indelibly woven the Bill of Rights—not a collection of written guarantees that we find in the constitution, but a grim reminder of how Washington and his army and the civilians of that day endured almost unsurmountable privation and hardships. In this monument they will see the shadows

of cold, hungry and ragged men fighting and suffering that they might be free. From this monument the nation will understand how Robert Morris and Haym Salomon, co-financiers of the Revolution, gave all they had, all they could borrow and all they could beg in order that this nation might be conceived in liberty.

It is not difficult to find what the historians have said about the immortal Washington and the faithful Robert Morris; but history has passed by the modest, unassuming Haym Salomon. The mere supplying of funds to those in need in one of the dangerous periods of our life was no way to achieve immortality. It mattered little that Haym Salomon, a Polish-born Portuguese Jew, had such a passion for democracy and republicanism that he constantly had the hounds of despotism on his trail. A neglectful nation never even stopped to remember that Haym Salomon passed to his death poor, ruined, and penniless because he had given his all to the young nation he loved. Not one cent of the money he had given Washington's cause was ever repaid.

America has rejoiced that it is a land where the poorest boy may win his way to fame and fortune but it has forgotten that it also offers opportunity for the rich man to give his wealth to the public and his nation and pass on to oblivion.

Here in this great metropolitan center of the Midwest we, on this 150th Anniversary of the Bill of Rights, attempt belated justice to Haym Salomon. Today we dedicate this monument which at long last places him where he belongs—at the side of the Father of his Country and his most intimate friend—Robert Morris.

Look upon the three men as they stand there—a symbol of the things we reaffirm in a challenging world—different as day and night, yet these three men held as one the torch of liberty, worshipping one God, each in his own way, each daring the

hangman tyrant's halter in the cause of that new light of the world—democracy.

This is another day and one of the most trying in all our existence, and from this monument we take courage and hope. We rise in the image of these three men to shield the light of liberty from extinction, to keep our country what they helped to make it—the permanent abode of sacred freedoms, the greatest of which is the freedom of man's religious soul.

We rise in their image to meet the treachery of the land of the Rising Sun. With a rashness equalled only by its infamy, Japan has insulted, betrayed and aroused the only nation in the world that has never known defeat. We have been embattled, we have bled, we have suffered, but at the end of our every war, the flag was still there and when this righteous war is over the flag will still be there—flying over the Philippines, Guam, Wake Island, Midway and Hawaii. I say righteous advisedly, for of all the wars into which the United States has been forced, this one has the clearest title to righteousness. Hard though our loss at Pearl Harbor was to bear, grim though our feelings may be at that initial defeat, we may yet see in it the hands of a wise and friendly Providence using Japan's treacherous surprise attack to demonstrate to the blindest eyes the fullness of our innocence. Let Japan and its sinister co-criminal Hitler and their degraded scavenger Mussolini never forget for one moment in the wrathful days to come that Pearl Harbor dramatized the whole Axis habit of perfidy and that for it not only Japan, but Hitler and Mussolini, must atone.

Nazism and Facism have stabbed one European nation after another in the back. Japan's oriental neighbors have also felt the stab in the back of the Nippon knife but the infamous three of them have stabbed for the last time. Pearl Harbor was the beginning of the end for the Axis. At the very moment those murdering planes with the Rising Sun painted on their wings

struck at peaceful Hawaii, one of the western outposts of liberty, the evening of life began for the Axis powers.

In this burning hour we remember our sons who have died in the Pacific Islands or who have plunged to their death in the seas after daring feats of heroism. That was enough for America to rise with all her might but we must remember that another child, too, is in extreme peril and this is the child of democracy.

It may be said that democracy was conceived in the hearts and brains of old world philosophers, but it cannot be said to have been born until the United States of America demonstrated that it could breathe and walk and speak with a tongue of its own. The era of democracy in the world began with the American Revolution typified on this eventful day by this inspiring monument. Democracy has brought wealth, liberty and happiness to its citizens. Here the dream of freedom became a reality. America—mother of republics—the land of opportunity—became the refuge for the oppressed of other nations, the model for foreign peoples who craved self rule.

We did everything within our power to keep the world marching towards a better day but the voice of the dictator, the voice of imperialistic destruction, crossed our path waving the flag—the black flag of paganism—and avowing death to the whole of democracy. So in this hour of our greatest struggle we go back to the days of the American Revolution, to the spirit of 1776, and light our torch anew in the holy fires of democracy's altar. We must take from the sacred books of our republican faith the Bill of Rights, and read it over again and again on this, the 150th Anniversary of its adoption: freedom of religion, freedom of speech, freedom of the press, freedom to assemble, trial by jury, due process of law, security of person and home and protection against unreasonable acts of Government. These are the sacred rights of constitutional liberty for which we battle the totalitarian powers of the earth.

Never before have we been so united in a crisis—never before

have we been so determined to see this victory through. It is our purpose to avenge Pearl Harbor—it is our purpose to see that the Stars and Stripes enshrined in the hearts of all patriotic men and women shall continue to wave over every inch of American territory. We can never forget that these peaceful Americans who died under the withering fire of a treacherous enemy were doing their duty as guardians of the western spearheads of liberty. We salute the dead and nurse the wounded with an unanimous and grim determination to carry on for God and Country, until the last threat to our way of life has been banished from this earth.

COLONEL SPRAGUE: In concluding this patriotic service, we will now all join in the singing of our National Anthem, The Star Spangled Banner. (The singing was led by Edith Mason, star of the Metropolitan Opera.)

(Withdrawal of the Colors.)

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III.

SIGNIFICANCE OF THE MONUMENT: VIEWS OF THE PRESS

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III. SIGNIFICANCE OF THE MONUMENT: VIEWS OF THE PRESS

[From the Chicago Daily News of November 24, 1941]

HAYM SALOMON'S DUE

A GOOD-SIZED crowd of public spirited and historically minded Chicagoans ought to turn out, next December 15, for the unveiling of the George Washington-Robert Morris-Haym Salomon monument in the Wacker Drive triangle at Wabash Avenue. George Washington and Robert Morris have had honors aplenty, but Haym Salomon has been sadly overlooked, and he is the really newsworthy figure in the new statue. Erection of such a monument, in the heart of America's largest inland city, is one of the few decent marks of respect this country ever paid the little Polish-born Portuguese Jew. Yet he was in his own good way as much a founding father as any signer of the Constitution.

The extraordinary thing about the Haym Salomon chapter of American history is not merely that it was long neglected, but that this neglect has been in spite of the fact that there is nothing particularly obscure about his operations, and that numerous efforts have been made to bring them to public attention. Ten times since 1848, congressional committees have considered well-documented claims to reimbursement of Salomon's heirs for sums loaned to finance the American Revolution. As far back as 1864, a Senate committee recognized the claims as of "undeniable merit." But nothing was ever done about it, and in 1893, when the heirs agreed to cancel all claims if Congress would strike a medal in the patriot's honor, even that much was refused.

Records of undisputed authenticity show that Salomon served as paymaster general for the French forces in America, and that most of the war subsidies of France and Holland to the Revolutionary Government passed through his hands. The diary of Robert Morris, between August 1781 and April 1784,

shows no fewer than 75 transactions with Salomon. Original checks and vouchers show that the Government's aggregate indebtedness to Salomon was at least \$600,000, and in addition he spent out of his pocket large sums to pay salaries of Government post holders, to foreign agents, and for outfitting soldiers. Virtually none of this was repaid, and Salomon died insolvent several years after the successful establishment of American independence.

The fact that he died broke furnishes enough proof for most people that he was a financier second and a patriot first. Every shred of evidence in the record indicates as much. He fled to America in the first place because his ardent support of Polish independence got him into trouble in Europe. He was unquestionably a member of the American revolutionary society, Sons of Liberty. The British arrested him in 1776 on a charge of espionage, and threw him in jail, where he established excellent opportunities for his subsequent activity as desertion agent among the Hessians. In 1778 he was arrested again, and condemned to death as accomplice in a plot to burn the King's Fleet. But Haym was born to die insolvent, so he bribed the jailers and escaped.

Chicago can be proud of its efforts in raising by public subscription a monument to the memory of Haym Salomon. It will make up, a little, for the long neglect. Robert Morris and George Washington would be proud enough, we imagine, to share the statue with him, just as he was proud to share his lot and fortunes with them in a day when a man counted as a man, whether Jew or gentile, general or money lender, financier or statesman.

[From the Chicago Sun of December 16, 1941]

SYMBOL OF FAITH

Chicago rejoices in a new monument, that of George Wash-

ington, Robert Morris, and Haym Salomon, the Lorado Taft sculpture unveiled Monday at Wacker Drive and Wabash Avenue—the reminder that Jew and gentile, citizen and statesman, Republican and Democrat, worker and capitalist, built and maintained this Nation. It rejoices especially that Haym Salomon, who loaned his money to the Government of the United States in its darkest hour, has at last been fittingly honored. Salomon offered his money without stint and without interest—at a time when interest rates ranged between 25 and 40 percent—without any ax to grind, and without much hope of getting his money back. He belongs there with Washington and Morris.

[From the Chicago Daily Times of December 15, 1941]

THE RIGHTS OF MAN

Today at the corner of Wabash and Wacker there is being unveiled a heroic statue of three great American patriots. The first is George Washington. The second is Robert Morris, who, as every school child knows, so largely financed the American Revolution. The third is one to whom this Nation owes a long overdue debt of gratitude. And no more fitting time could have been chosen to honor him.

This unsung hero was a Jewish financier named Haym Salomon. With Morris he worked tirelessly raising the funds to finance America's fight for liberty. More, he gave almost his entire fortune to the cause—and not a cent of it was ever repaid. He died poverty-stricken, forgotten by the Republic he so largely helped to found.

It is almost awesomely splendid that America happens to honor Haym Salomon on this day when once again we are engaged in a struggle for man's liberties. This is a struggle, moreover, against a tyranny more vicious than anything George III ever dreamed and—most splendid touch of all—against a tyranny so rotten that it has had to bolster its false courage

by cruel persecution of the race which gave us Haym Salomon.

Once again we are striving to raise finances for the fight for freedom. In Washington, Morris, and Salomon we have an example which should make our task easy. They were our first "defense bond salesmen," with few buyers besides themselves. Their unselfish sacrifices bought us the liberties which we have so long enjoyed. To preserve those liberties we must each of us give to the limit of our abilities.

Today was chosen for the unveiling ceremonies because this is the one hundred and fiftieth anniversary of the Bill of Rights becoming a part of the basic law of the land. Because it is the philosophy embodied in that statement of men's rights which we are now fighting to maintain, it is worth while to review it briefly:

Amendment I guarantees freedom of religion, free speech and free press, and of the people peaceably to assemble and to petition to Congress.

Amendment II preserves the right of the people to keep and bear arms.

Amendment III forbids the quartering of soldiers in private homes in peacetime, and in war requires a lawful procedure.

Amendment IV protects people in the sanctity of their homes, requiring search warrants before they can be invaded.

Amendment V requires grand-jury indictment for crimes, protects persons from being retried for crime if once acquitted, protects persons from having to testify against themselves, and requires due process of law before one can be deprived of life, liberty, or property.

Amendment VI insures criminal trial by jury, gives the accused the right of representation by counsel, the right to confront witnesses against him, and to subpoena witnesses for him.

Amendment VII guarantees jury trial in civil cases in which more than \$20 is involved.

Amendment VIII forbids excessive bail, the imposition of

excessive fines or cruel and unusual punishment.

Amendment IX states that enumeration of certain rights in the Constitution does not deny or disparage any other rights of the people.

Amendment X reserves for the people and the States those rights not specifically granted the Federal Government.

Only a state certain of its strength—a strength that can come only through right and justice—would dare give and maintain such guaranties of liberty to the individuals which make up that state. No totalitarian dictatorship would dare grant such rights, because its rotten structure would instantly collapse.

Yet we have maintained those rights for 150 years. We are confident of our ability to preserve them and strengthen them for another 150 years. In that alone is a crushing retort to the sneer of “decadent democracies.”

Within the past few weeks, in the black shadow of war, twice the Supreme Court has upheld these rights. The so-called Okie laws of California and 27 other States were declared unconstitutional. These laws sought to exclude from those States any indigent non-residents who might try to cross the border. And the Supreme Court held that these—our poorest citizens—could come and go where they pleased in this land of freemen.

Last Monday—at almost the very moment that Japan's enslaved warriors hurled themselves against American ramparts—the Court upheld the right of citizens to criticize the courts of the land. The Los Angeles Times and Harry Bridges, radical Congress of Industrial Organizations leader, had been held in contempt by California's courts for remarks critical of decisions of those courts. And the Court upheld both the newspaper and the alien against whom deportation proceedings are pending.

Let any Axis dictator show an example of such supreme confidence in his strength.

[From the Chicago Herald-American of December 11, 1941]

AGAIN WE FIGHT FOR HUMAN RIGHTS

Chicago's celebration of "Bill of Rights Day" next Monday will be distinguished by a peculiarly fitting event—the unveiling of a splendid monument to the spirit of national unity that has made America the greatest and the most blessed of nations.

The monument, shaped by the late Lorado Taft and now installed at Wabash Avenue and Wacker Drive, depicts in heroic bronze three men without whose devoted services there would have been no Bill of Rights and no America.

The three are George Washington, Robert Morris, and Haym Salomon.

Without Washington to lead the armies and inspire and hold together the battered and often hungry colonials through 8 long years of bitter warfare, there certainly would have been no victory and no independence.

Without Haym Salomon and Robert Morris to achieve the impossible in persuading and contriving to raise money, and to reach deep into their own resources for more money, Washington could not possibly have kept his tattered forces together to march and fight until the victory was won.

War, then as now, called for tremendous outpouring of money.

Compared to the all but limitless wealth of Great Britain, the resources of the Colonies were meager.

Yet so devoted and so wonderfully able were Robert Morris and Haym Salomon that they were able to draw out of those meager resources enough food and materials and clothing and powder and bullets to win the final victory.

The labors of those two men, side by side under the leadership of Washington, symbolize the very spirit of America.

Morris and Washington were Christians. Haym Salomon was a Jew.

They were all Americans, and they strove with all their mighty strength together for the common aim, which was that every American should be free in his way of living and free in his conscience.

They strove to establish on this continent the principle that men must be free to differ in their convictions and devotions and yet enjoy in full degree the understanding and friendly tolerance of all other men.

In their very striving they demonstrated that the principle was already established here.

And when the right to form a government founded on that principle had at last been won, the preservation of the principle was made sure by the adoption of the 10 constitutional amendments embodied in the glorious Bill of Rights.

In those amendments freedom of worship was specifically guaranteed.

Freedom of speech was guaranteed, and the right of peaceful assemblage.

A free press was guaranteed.

The right of the citizens to bear arms, and to be free from arbitrary and unreasonable invasions of their homes and the seizure of their property—all those rights were guaranteed.

They had been implied in the original Constitution.

But the people of that early America wisely decided to make them specific and undebatable and to imbed them forever in the charter of our liberties.

A sufficient number of States having ratified it, the Bill of Rights was adopted on December 15, 1791—150 years ago next Monday.

There could be no more appropriate time than the anniversary of that event for the unveiling of Chicago's inspiring monument to these three men whose labors symbolize so perfectly the American spirit out of which the Bill of Rights was born.

Now America has been brutally and treacherously attacked by an armed conspiracy that hates and would destroy every principle of individual freedom and individual dignity embodied in our Bill of Rights.

As free Americans, knowing that it is liberty and only liberty that makes life worth living, as Washington and Morris and Salomon knew it in their time, we will fight and labor as they fought and labored, tirelessly and invincibly.

And as they won the victory for freedom we too shall win the victory for freedom.

IV.

SALOMON AND MORRIS:
TWO PATRIOTS OF THE REVOLUTION

The story of George Washington's life is too deeply engraved in American minds to need retelling. The life stories of his two assistants, however, are not so well known. For this reason brief biographies of Robert Morris and Haym Salomon are included here.

IV. SALOMON AND MORRIS

TWO PATRIOTS OF THE REVOLUTION*

"Land tolerating all, accepting all—"—Whitman

IN THE YEAR 1772 a young Pole fresh from Lissa was intent upon perfecting his English along the wharves of New York. He learned languages swiftly—so well, that before long he was sitting in a British prison for conspiring against the King. He had associated himself with an underground order called the Sons of Liberty. And so he sat, in his frayed clothes, his sense of humor flattered at being so chosen as a menace to an empire.

His name was Haym Salomon: and a greater menace he was to become. Greater than the Empire itself could have dreamed. Learning of his facility with languages, his captors released him in order to obtain his services as an interpreter among their Hessian mercenaries. Imperial regret at so sparing the little man was soon to come; his function among the Hessians became, gradually, less that of the interpreter than that of the agitator for Liberty.

He sensed the unspoken resentment of these German youths at being sold like cattle into the English service, to be shipped four thousand miles to fight a people as poor as themselves. Their heart was not in the fighting. Salomon told them of Washington's offer of a hundred acres of good land to every Hessian who deserted to the American ranks. A Hessian might answer then that Salomon lied, that only a baron could own so much land.

But it was hard not to believe this Salomon in anything: one had only to watch his eyes when he said such things to know he did not lie. He gave them further assurance: "And a hundred acres more as soon as you can plow them."

That often sowed a proper seed. Desertions occurred wherever

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the reticent little immigrant wandered in the city. On the night of August 5, 1778, the Empire knocked again at his door.

He sent his wife into the bedroom to care for the baby. When she came out she caught a glimpse of him, behind a British flare and a British drum, surrounded by Redcoats making a small parade of their prisoner through the narrow New York streets to the Provost Jail. The Provost was the most sinister of all Britain's sinister prisons. Salomon had witnessed the execution of a schoolteacher named Nathan Hale here: it must have been a consolation to him to feel that, like Hale, he too was giving his life for a country truly his own. But whether it was his own as fully as it had been the schoolteacher's or not, he was going to hang for it all the same. He had evaded them once. Now it was one fate for spies, and that with speed and no mercy.

Salomon was shoved into a drafty, filth-ridden room on the second floor, reserved for American officers and more or less distinguished prisoners. A survivor of that room wrote, after the Revolution, that it was so overcrowded that when men lay down to sleep they had to lie packed like sardines clear across the room from wall to wall, so tightly that, when bones ached beyond endurance, one would cry out the command, "Right-to-left—turn!" And the whole compact mass would turn together. In derision the prison overseer, one Cunningham, had named this room Congress Hall.

The drum-head court-martial did not take place in the Provost, but in a flat-faced red brick building facing upper New York Bay.

He was charged with using his home to assist the escape of Continental prisoners.

He was charged with sheltering spies.

He was charged with communicating with Americans.

He was charged with being accessory to a plot to burn the King's fleet in the Harbor of New York.

He was charged with using his capacity as an interpreter for the Hessian troops to promote desertion and sedition.

He was charged with treason.

In short, they threw the book at him.

Perhaps they told him he should have gone back where he came from. Then hanged he was sentenced to be.

His guard, one writer asserts¹, was a big, goodnatured Hessian youth whom Salomon had earlier befriended by gifts of snuff. What passed between them, in the long hours, is matter for conjecture. He owned a Swiss watch that may have served to bribe the boy. It may have been that Alexander McDougall, firebrand organizer of the Sons of Liberty, effected his release. At any rate, both guard and prisoner were gone by morning.

Salomon literally wormed his way through the British lines for days, hiding in brush at the sound of a horse's hoofs or the turn of a twig, until he made the American lines. A Dutch farmer named Vanhelb helped him when he was lost. A lieutenant named Gregory greeted him when he entered the Continental lines.

He remained a short time within the American encampment in an effort to lose a cough he had contracted in the Provost. With one hand against his chest he stood watching the ragged Continentals drill.

Not one of the rank and file was uniformed. They wore old pantaloons, hand-me-down breeches, anything and everything. Those who owned hats thrust green twigs into them to display some sort of uniformity. Others pinned white rags across their chests and around their legs: a comic-opera army with bent and rusted bayonets. Salomon wondered how an army so poor was able to stay in the field at all.

He perceived that the nation's most formidable enemy was bankruptcy; as he watched them drill, he told himself that the war would ultimately be won or lost in the counting houses.

¹Mr. Howard Fast, in *Haym Salomon and the Revolution*.

Britain might not beat these men in the field ; but Britain could starve them out of the ranks.

Salomon formed a new picture of the Revolution in his mind : The men in the armies were only one aspect of the struggle. The Continental Congress was another facet. The farmers, the workers, the mechanics of America were another. And all three were linked with a single chain : Money.

Without it the men would not stay in the field a month ; without it the Congress would collapse. Without it the Revolution would fail.

England's King hit the nail on the head when he is said to have remarked, about this time : "My one true ally is the rebel's money—or their lack of it." He assured his ministers that the war would end when the colonies could no longer clothe and feed their troops, and his optimism was only too well founded. American money was a joke laughed at by all the world, even by the Americans themselves. One silver dollar was worth 525 paper dollars. Paper money was used to burn Tory homes and to decorate Whig interiors. Bundles of notes were given mock burials accompanied by dirges and orations. Philadelphia merchants marched through the streets wearing bills as cockades, accompanied by a tarred hound into whose hide bills had been set. Workmen lost their wages even while earning them, and the government itself was in much the same condition. When it attempted taxation it was snowed under by its own paper and was legally powerless to enforce its effort.

When New York had fallen the capital had been removed to Philadelphia. Since that time Philadelphia's commerce had become the most vigorous in the nation, till America's very life had come to depend upon the commerce of this single city. Salomon began walking the long and perilous hundred miles to Philadelphia, turning over his knowledge of foreign exchange in his mind : there was probably no one in the world who knew as much about foreign exchange at that time as did this self-

effacing sloe-eyed wanderer pursuing his solitary way through the colonial wilderness. Salomon had come to a place which would give his talents their greatest opportunity and their largest exercise.

With the assistance of one Jacob Ben Casro he gained a foothold as a broker in the coffee house exchanges of Front Street, where he built himself a reputation for unimpeachable honesty and unequalled perceptions. His influence, in time, so modified Philadelphia's daily buying and selling that he became, in a sense, himself that city's commerce. The manner in which he exercised this influence is illustrated by an incident which occurred while the government was attempting to buy flour on the Philadelphia exchange. All day the market had been engineered silently by Salomon. All that could be sensed was that Salomon was buying and selling flour, buying and selling. Every time he sold, it seemed, for some reason, that the price had been shaved down.

"Salomon says don't hold flour," the word went around. And Salomon's word was sufficient. The government agent probably never learned precisely who his ally was that day, for Salomon did such things with as little display as possible. The agent did know, when that day's selling was done, that the government had been saved four thousand dollars.

His assistance was usually more direct, and it was not confined to the American forces. The French Legions of Armand and Lafayette were assisted out of his private purse, according to Charles Edward Russell, Salomon's biographer. As the bitter years dragged on, with the British coming to depend more and more upon their economic blockade and less and less upon their Hessians and Redcoats, the number of key revolutionists depending upon Salomon's personal bounty increased.

Baron Von Steuben, who arrived in time to give new vigor to Washington's freezing regiments at Valley Forge, was one. A young delegate from Virginia, by name James Madison,

destined to be the President of the United States, wrote to a friend:

I cannot in any way make you more sensible to the importance of your kind attention to pecuniary remittances for me than by informing you that I have for some time been a pensioner on the favor of Haym Salomon, a Jew broker.

Not long after, to the same friend, the tone was changed:

The kindness of our little friend in Front Street near the coffee house, is a fund that will prevent me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. The price of money is so serious that he thinks it ought to be extracted from none but those that aim at profitable speculation. To a necessitous delegate he gratuitously spares a supply out of his private stock.

By 1780 Philadelphia had become a pauper capital of a pauper nation. In the bitter winter of that year its streets were filled with the poor and the place-seekers: the people were suffering. The maimed and the homeless waited on charity: returning veterans, sick or well, had to shift for themselves. Deservers and undeservers, petitioner and profiteer, jack-tar and mechanic, all put in their claims for food and shelter and warmth and work.

The government could scarcely feed and clothe its armies, far less its city masses. What was given had to come from individuals.

Salomon gave without ostentation. "He gave without stint," one writer observes, "and without putting shame in the hearts of those who asked." When his money ran low he sold real estate and personal property. He gave to both the high and the lowly.

Don Francesco Rendon, Royal Emissary of his most Christian Majesty, the King of Spain, arrived to tell the colonies that, although his king could not assist directly, he would be pleased to help indirectly. But the Don's funds went astray, and he was

shortly hard put to maintain his dignity as a royal messenger. He was told that, if his message was relevant to the American cause, he should find his way to the coffee house on Front Street between Market and Arch.

He found his way: in the shadowed rear Salomon was conducting business as paymaster to the French forces and broker to the French Consul. The Don was placed on the little man's bounty, illustrating that it was not necessary to be a member of Congress to receive Salomon's help.

Nor was it necessary to be a Don. Soldiers from the ranks were pensioned by him as well, men from whom he could never expect any manner of personal return. Others constitute a list that reads like a register of our early history. Among the better remembered were General Mifflin, later governor of Pennsylvania; General Arthur St. Clair, first governor of the Northwest Territory; General Charles Lee, close in command to Washington; Joseph Reed, secretary to Washington and one of the heroes of Brandywine and Monmouth; John Paul Jones; James Monroe; the Marquis Charles Armand Taffin, a French aristocrat whose cavalry did yeoman service for Washington; Joseph Jones, one of the oldest members of Congress; James Wilson, later a justice of the Supreme Court; Daniel Morgan, hero of the Cowpens; Edmund Randolph, First Secretary of State; Thomas Jefferson; Thaddeus Kosciuszko; Theodoric Bland, a great-great grandson of Pocahontas and captain of the First Troop of Virginia Horse; Major William McPherson, commander of a partisan corps of cavalry; and Benjamin Lincoln, Secretary of War and the man who received the sword of Cornwallis at Yorktown.

* * *

Robert Morris, the Superintendent of Finance, was also an immigrant. Born in a Liverpool slum, migrating to America at thirteen, he had so prospered that by 1775 he was the colonies' wealthiest merchant. On a warm April day of that year he stood before a hundred Philadelphia business leaders celebrating St. George's Day by reaffirming his allegiance to the crown. Most

of the merchants were not reassured by his reaffirmation. They recalled a day in 1765 when an English vessel loaded with stamp paper had appeared off Gloucester Point.

Ships in the harbor had lowered their flags to half-mast.

Drums muffled in black crepe had been beaten up and down the streets by giant Negroes, to signify the death of liberty.

Commoners armed with flaming torches had gathered in the public square.

The chairman had gone to the home of a shopkeeper appointed to sell the stamps and hinted blandly that the shopkeeper's home might be torn down stone by stone and the shopkeeper murdered into the bargain, were the stamps sold. Later this Morris had joined with radicals in calling for a total boycott of English goods.

Who didn't know of his common heritage?

That his grandfather had been a "tar" and that his father had worked in an iron mill?

His listeners must have concluded that, despite the chairman's eloquence, they were being deceived. Before that April day was over, news arrived that Continentals had already engaged the British at Lexington. Most of the business men hurried to their homes, some to barricade themselves from the "Revolutionary rabble." Those that remained in the hall were known revolutionists. At the head of the table sat Morris. They gathered around him to plan their parts in the struggle ahead.

The Tories knew at last where Robert Morris stood.

Yet such was this man's nature that the following year the very men among whom he had cast his lot found cause to doubt him as much as had his Tory associates.

On July 2, 1776, Congressmen of the embattled colonies were voting on a resolution for an outright declaration of independence. Jefferson, a young delegate from Virginia, after conceding point after point, after rewriting and diluting sentence after sentence, finally lost all patience and declared: "This document shall stand or fall in its present form!"

When the resolution was carried, among those who voted against it was Robert Morris, delegate from Pennsylvania. Later he explained: "I opposed the Declaration of Independence because in my poor opinion it was an improper time and will neither promote the interest nor redound to the honor of America." But, obedient to the majority will, he signed it on August 2, 1776.

Tom Paine, majority leader in the Pennsylvania legislature, demanded the immediate recall of three of those who had voted against the Declaration. But even Morris' worst enemies admitted that he was a man who would do what he thought was right though it cost him his neck. The Revolution needed such men. Morris kept his job.

Those who felt that, in spite of everything, the Revolution needed him, were soon confirmed in their judgment.

Howe, advancing rapidly on the stricken colonies, prepared to attack Philadelphia, seat of the central government. The congress fled to Baltimore after asking Morris and two others to stay behind and strengthen the city's defenses. Christmas was a few days off and the people of Philadelphia had begun decorating their homes for the holiday. Then—in a manner still in fashion—Tories spread false rumors that Howe had surrounded the city and was advancing on all sides.

Within a few hours the snow-bound roads were jammed with refugees and by nightfall the city was deserted except for the soldiers and a band of workmen under Morris' supervision. Even Morris' assistants fled.

Morris supervised the construction of barricades. He paid the men bonuses out of his own purse. He worked at their side on the docks, and when the work proceeded slowly he wrote: "Our people knew not the hardships and calamities of war when they so boldly dared Britain to arms."

On Christmas night Washington and a small band of half-frozen soldiers crossed the ice-packed Delaware to surprise the Hessians at Trenton. The British began retreating all along the

line. The strategy of Washington and the stubborn courage of Robert Morris had saved the capital from external attack. Meanwhile, the city's economic life had been preserved by a thousand devices of one Haym Salomon.

In the critical months before Yorktown, Salomon worked most closely with Morris. Both felt the struggle developing into a crisis, and both threw their every resource, their every energy, behind Washington. Although Morris did not appoint Salomon officially as Broker to the Office of the Superintendent of Finance until March 6, 1782, he had leaned upon Salomon, unofficially, in that capacity, from the beginning of the struggle. Now he leaned upon him officially, in order to see Washington through. Morris' developing dependence upon him is recorded with monotonous frequency in the latter's diary:

"I sent for Salomon."

"I sent for Mr. Salomon."

"I sent for Haym Salomon."

"I sent for Salomon." The invaders held the South. They held New York; they blockaded the coast. They retained the loyalty of a considerable section of the population. Those that struggled for a republic had to seek out the Tories within their lines as well as to keep two armies in the field. It was a people's fight. It brought freedom-loving men from all over the world to aid the fight for democracy: Lafayette, Von Steuben, Kosciusko and De Kalb. There was, however, no legal means of getting money either for the regular armies or for the legions of such men as those named above. The armies were controlled by a Congress possessing no power to tax. The war behind the lines became a war for money.

Money for medicine, money for food, money for arms, money to pay members of Congress, to pay officers and enlisted men, to pay an army of clerks, to buy blankets, shoes, clothes, to pay interest on loans, to pay loans due, to buy saddles, to buy horses, loans and loans and yet more loans.

Two majors addressed a threatening letter to Morris, demanding money.

He answered:

Gentlemen:

I have received this morning your application. I make the earliest answer to it. You demand instant payment. I have no money to pay you with. Your most obedient and humble servant.

Robert Morris.

Washington divulged to Morris a daring hope to move most of his army across several hundred miles of open country, in complete secrecy, to attack Cornwallis at Yorktown, and Morris took the responsibility of assuring him that he would finance the movement—and returned to Philadelphia “scarcely able to breathe with excitement.” Salomon floated about \$200,000 worth of government securities, and Morris sent 300 barrels of flour, 300 barrels of salt meat, 10 hogsheads of rum, and boats to carry 7,000 men.

Washington asked him for money to purchase enemy information; Morris sent \$400.

Washington asked for money to pay his men a bonus. Morris sent \$50,000.

He found time to build up a fleet of seven small vessels to harry British shipping. One of these darted through the blockade to bring blankets, muskets, and powder into port.

He pleaded and threatened state legislatures for money to pay the troops. But the money did not come, and Washington wrote wistfully, “The services they are going on are disagreeable to the Northern regiments but I make no doubt that a *douceur* of a little hard money would put them in proper temper.” Morris thereupon borrowed \$20,000 in his own name. As Washington approached Yorktown, still undiscovered, Morris confided to his diary that he could neither eat nor sleep. While the army moved, there was no rest.

Harassed as he was, he chose this moment, to found, with such men as Hamilton and Salomon, a national bank. While the army moved he addressed the king of France to suggest that, if America went under for lack of funds, France would find herself allied to a lost cause. When Amsterdam bankers requested collateral, Morris replied with eloquent assurances of America's future. The Dutch and French complained that Morris treated kings and ministers like "common cashiers." But both feared the prospect of a victorious Britain. Thus arrived, from France, "*La Resolute*," bearing 2,500,224 livres. The money was rushed to the new bank—The Bank of America—in Philadelphia, which, within the following two weeks, loaned the United States \$100,000.

On the morning of November 3, 1871, Morris and the French Minister stood among a few hundred poorly dressed and undernourished men and women facing a crudely painted altar of a small Catholic church. While a white frocked boys' choir sang, the flags of England, France, and the United States were borne through the door by Continental soldiers. Cornwallis had surrendered. The invasion was crushed.

Yet the war was not over. There was still a fifth column to contend with: those who had staked their fortunes on a British victory and would not accept a victory by farmers, armed with ancient muskets, over the earth's mightiest empire. Somewhere in this new and impossible aggregation of colonies, calling themselves "states," they felt was an Achilles heel.

There was, and they found it. Morris had converted the Bank's funds into soldier's pay and flour, into bullets and shoes. Depositors received anonymous letters warning them that Morris had cheated them and that they would never see a dime of their money. In a crowd an unidentified voice would suddenly cry out: "Ask Robert Morris to show you your money. He cannot."

A run on the bank began and back into coffee pots and mat-

tresses went the life blood of the almost-achieved Revolution. Frantic cashiers sent for Morris, and Morris put on a show.

He scattered silver everywhere: on every counter, across the floor. Sweating workmen carted the gleaming metal in and out of the vaults from morning till night. A chain of silver led from wall to wall and from door to door. The merchants brought their money back though the vaults were empty, though each piece of silver had been shown to them in a dozen different places.

After the war Morris returned to private life to rebuild his depleted fortune. He invested heavily in European bonds, bonds rendered worthless by the sudden rise of Napoleon. He bought land, and the land proved to be a swamp. His ships were lost at sea, his warehouses were destroyed by fire. Creditors began clamoring, and he was jailed in a debtors' prison. He wrote in his diary that he, who was once America's richest man, now owned the flour and spice in his pantry, an old carriage, the clothes on his back, and a watch that had belonged to his father.

After three and a half years' imprisonment, Morris was released still owing three million dollars. Gouverneur Morris, no relative, but another American statesman, provided Robert's wife with a small pension, and the one time Superintendent of Finance spent his last years in a frame cottage in Philadelphia's poorest section.

No two men holding such responsible posts were so quickly forgotten after their deaths as were Salomon and Morris. Almost a century passed before the first biography appeared of Morris—the man Washington called “perhaps the most responsible for our success.” For the business end of any war is grubbing and unpopular: people must be taxed, creditors must be stalled off, money must be borrowed. The men whose job it is to supply the guns are usually not heroic figures. Certainly the stout, phlegmatic Morris was not heroic to the eye.

No one remembered that, when the decisive hour arrived, this man, against the interests of his class, cast his lot with those who fought for democracy and freedom.

* * *

Haym Salomon barely outlived the cause for which he had fought.

In partnership with one Jacob Mordecai, he opened a house at 22 Wall Street in New York, and advertised that he would there operate as a broker and dealer in bank stocks. The Philadelphia house on Front Street was put up for sale, since he planned to bring his family to New York as soon as the firm was established. Jacob Mordecai soon found that Salomon's former interest in business maneuvering was lagging. Now that the war was done, his attention wandered; when he came to New York it was, apparently, chiefly to linger around the Battery talking to old skippers, privateers and blockade-runners. His services, and the hacking cough of the Provost, were tiring him: he did not have it left in him, now, to seek a personal fortune. Since the nation was free, he no longer felt the immediate daily necessity for turning worthless paper into hard gold. What for? He wrote to Morris saying that he felt it a man's duty to leave his sons a legacy of liberty rather than money or land or goods.

That was, shortly, all he was to leave a wife and four children. Apparently he formulated no plans whatsoever for recovering any part of the sums he had extended, directly and indirectly, to the government and to individuals.

Yet he must have known that he was not to live long. To his friend and assistant, McRae, he had confided his condition. When he could no longer conceal the seriousness of his cough, he turned to Philadelphia and Rachel. He lay in bed waiting death, and he did not have to wait long. The end came peacefully. On January 7, 1785, he was buried in Philadelphia's

old Jewish burying ground. Rachel was left penniless, with two sons and two daughters to raise.

"All Americans of all races may acclaim Salomon a patriot," Prof. Albert Bushnell Hart of Harvard University states, "a benefactor to his country, an inciter of patriotism to members of his race, to his countrymen of all races, and to later generations."

Herbert Hoover has commented: "The noble and disinterested public service of Haym Salomon deserve the undying gratitude of all Americans. The aid of his financial genius and his wealth was of critical importance in the Revolutionary struggle which created us a nation."

The late Calvin Coolidge observed: "There is romance in the story of Haym Salomon, Polish Jew, financier of the Revolution. . . . He negotiated for Robert Morris all the loans raised in France and Holland, pledged his personal faith and fortune for enormous amounts, and personally advanced large sums to such men as James Madison, Thomas Jefferson, Baron Steuben, General St. Clair, and many other patriot leaders, who testified that without his aid they could not have carried on in the cause."

William Howard Taft added: ". . . a man entitled to the gratitude of the entire country."

V.

HAYM SALOMON:

A TRIBUTE BY ALBEN W. BARKLEY

V. HAYM SALOMON: A TRIBUTE BY ALBEN W. BARKLEY

Made at the Haym Salomon Dinner, May 21, 1939

Mr. Toastmaster, Mayor Kelly, Ladies and Gentlemen:

The occasion which brings us together this evening is one which might well fill the heart of any American with deep gratitude and enthusiasm, regardless of race or clime from which he or his ancestors came.

On the Fourth day of last March, we celebrated in the City of Washington, the 150th anniversary of the beginning of the American Congress. All branches of the Government were represented. The ceremonies were outstanding for their dignity, as well as the tone and substance of what was said by those who took part in them.

Most of the things that were said and thought on that occasion are familiar to the American people as a whole. It was impossible to review in any detail the development of the American Nation over a period of a century and a half.

But the spirit in which the occasion was set raised all those who witnessed it above the sordid consideration of selfish attainments, and in a sense rekindled the spirit which originated and has perpetuated our American Institutions.

We have but recently also celebrated the 200th Anniversary of the birth of George Washington in ceremonies covering the whole Country and a considerable period of time which have brought to our people a new conception of the indispensable part played by the Father of his Country in the Establishment of this great Republic.

In April, about one month ago, on the front porch at Mt. Vernon, the President of the United States delivered an address commemorating the 150th Anniversary of the departure of George Washington from his home in Virginia to the City of New York to take the oath of office as the first President of the United States.

We meet this evening in what is perhaps the first commemorative celebration of the life of one whose services were indispensable to Washington and the Revolutionary Patriots in making possible the attainment of independence and the establishment of a new nation.

I often speculate on what might have been the fate of the World if some event, apparently accidental or trivial at the time, had not taken place.

When George Washington was 14 years of age, he started to enlist in the British Navy. He sent his trunk from his home in Virginia to a British Man of War at the Seashore. When he was telling his mother goodbye at the front door, she wept copious tears over the departure of her son.

What American mother would not weep over the departure of a 14-year old son to enter into the Naval or Military service of his Country, however worthy the spirit which actuated it?

In a fit of petulance at his mother's demonstration, Washington cancelled his enlistment and remained at home. Who knows what might have been the fate of the American people if Washington had completed his enlistment in the British Navy; we might today be a part of the British Empire instead of the World's greatest Republic. For, if there was one man whose services were indispensable during the whole of the American Revolution, that man was George Washington.

I have often wondered what might have been the fate of Europe and of the World if a small boy had not directed a lost General with his Army to the Battle of Waterloo where Napoleon and his ambitions were finally defeated.

Within a few miles of each other and within a short space of time Jefferson Davis and Abraham Lincoln were born in the State of Kentucky. For reasons that at the time were apparently trivial or accidental, Davis' father moved to Mississippi, and Lincoln's father moved to Indiana and thence to Illinois. Jefferson Davis became a soldier of the United States

in the Mexican War, Secretary of War, and then President of the Confederate States of America.

Abraham Lincoln became a member of Congress, an unsuccessful candidate for the Senate, and then President of the United States. These two men, born in close proximity as to time and space, faced each other in the great struggle from '61 to '65, from which we emerged as a Nation more firmly knit together than ever before in its entire history.

What would have been the fate of America if Lincoln's father had gone to Mississippi and Davis' father had moved to Indiana or Illinois? Would Lincoln have become President of the Confederacy and Davis President of the United States? Or would both of them have remained in the oblivion out of which they came to immortalize their names in the history of America and of the world?

Who knows?

These speculations and incursions into the possibility of what might have happened may appear futile, and probably they are; but nevertheless they are interesting and they emphasize the fact that we are not always masters of our fate, and sometimes circumstances over which we have no control fix the environment and conditions of our lives.

These contemplations and speculations have arisen in my mind in connection with the life and service of the man in whose honor we meet this evening. History has been tardy and neglectful in paying to him the honor and recognition to which he has long been entitled. If Washington was indispensable to American independence as the Military and Spiritual leaders of a struggling people, Robert Morris of Philadelphia, was no less indispensable as the financial director, who in the darkest hours of the Revolution assumed the task of raising the funds necessary to keep the Revolutionary Army in the field. And if Robert Morris was indispensable to George Washington and the cause for which he fought as history now concedes, then Haym

Salomon was no less indispensable to Robert Morris and to the success of that same cause.

Washington and Morris have received their full meed of national and international recognition for the transcendent services which they performed in behalf of American Liberty and the conception of liberty throughout the world.

But for some unaccountable reason, Salomon has never received the recognition which his services deserve in the efforts which he put forth in behalf of this same cause.

The history of this man's life is both fascinating and tragic. Born in Poland in 1740, he grew up amid the stirring events associated with the Polish struggle for liberty. In his youth he seems to have wandered through various countries in the old world, and thus acquired that knowledge of the French, Polish, Russian, and Italian languages which caused the Hessian Commander in New York City to remove him from the incredible prison known as the Provost. This dismissal from prison was not actuated so much by humanitarian sentiments as it was to make use of Salomon's ability as a linguist in dealing with the Hessian soldiers and those with whom they came in contact.

As a result of some Revolutionary activities among the Polish youth in the struggle for liberty, Salomon came to America in 1772, but four years prior to the adoption of the American Declaration of Independence.

Although a penniless immigrant, he began at once to show that character of business acumen which not only brought to him personal financial success, but made his services so indispensable to Robert Morris, who is known in history as "The Financier of the American Revolution."

Because of the local difficulties surrounding the occupation of New York by the British forces, Salomon removed to the City of Philadelphia, leaving his wife and a month-old child in the City of New York. He established himself on Front Street. He became the Financial Agent of the French Government. His

success as a financier and his enthusiasm as a patriot, although not a citizen of the colonies, brought him to the attention of Robert Morris at what seems now to have been a psychological hour in the ebbing spirits of the Revolutionary Army.

The tragic appeals of Washington for financial aid from Congress are known to every school boy in America. The unwillingness or inability of that Congress to comply with Washington's urgent requests for financial aid is also a matter of universal knowledge. From 1779 to 1781, it was seriously questioned whether the Revolution would be a success or the colonies remain a part of the British Empire. In 1781 Robert Morris accepted the appointment as Superintendent of Finance for the American Revolution, and in that year George Washington wrote to him as follows:

"I felt a most sensible pleasure when I heard of your acceptance of the late appointment of Congress to regulate the finances of this country. My hand and my heart shall be with you; and as far as my assistance can go, command it. We have, I am persuaded, but one object in view, the public good, to effect which I will aid your endeavors to the extent of my abilities and with all the powers I am vested with."

Not long thereafter, Morris enlisted the service of Haym Salomon, whose financial genius was by that time fully recognized not only in Philadelphia and in Pennsylvania, but by the Government of France which made him its financial agent.

During the remaining years of his service in this capacity, Robert Morris entered more than 70 notations in his diary giving Salomon credit by name for his assistance which he was rendering to the cause of American Liberty.

He negotiated loans for the Colonies. He discounted paper; he signed notes and obligations and bills of exchange with his own personal obligation in order to raise money for the Continental Forces, and when he died he held obligations of the Government for nearly \$350,000.00 which were or became

worthless and for which he never received compensation. Though in his youth abroad he had been financially successful ; though he had manifested in America, without much delay, the financial ability which made him a success in his personal relations, and made him an outstanding success in helping to finance the struggle for American Liberty, he died penniless. Neither he nor his heirs have ever received compensation for the money he lost, loaned or gave away in the Colonial struggle. He served under Robert Morris without compensation. The failure of a grateful people to reimburse him for his financial sacrifices can not be easily understood. Many others, including Robert Morris himself, suffered almost incredible financial losses for which there was never to be financial reimbursement.

But one of the strangest miscarriages of justice as well as one of the most lamentable misdirections of history is the fact that he has been known as "the forgotten man of the American Revolution."

This probably is the result of his modesty and his unassuming character. Other distinguished Polish patriots also rendered conspicuous service in the American Revolution. The names of Casimir Pulaski and Thaddeus Kosciuszko are known to every school child in the nation. I would not detract from the glory of their records. They were likewise descendants of Poland and had grown up and lived in the atmosphere of the perpetual struggle for human liberty. But if this Polish Jew, Haym Salomon, had not devoted his services as a sort of financial wizard to the indispensable effort to feed, clothe, and equip the Continental Army, it may be doubted whether the services of Pulaski and Kosciuszko would have made to the cause of liberty the contribution which is now universally recognized.

It is therefore, with great pleasure and deep gratitude that I am glad, on this occasion, to speak a few words in recognition of the services of this man. He recognized the fact that liberty is not geographical nor political. He recognized what we recognize

today—that all races regardless of their geographical location or their historical background—must struggle and battle eternally for not only political liberty, but religious and economic liberty.

He recognized, as we all recognize, that freedom is not something to be attained only by the enactment of a statute. He recognized, as we all recognize, that in America and throughout the world the enjoyment of freedom, political, religious, or economic can only be obtained by making the organized agencies of Democracy function for the attainment and perpetuation of the unalienable rights of man.

He recognized that the glow of the human spirit in its aspirations for equality must be accompanied by the ability of Democracy to serve mankind in a complex life as well as in a simple life.

Not only did Salomon render conspicuous and invaluable service to the cause of American Liberty and common justice collectively; his benefactions were received in a personal way by some of the outstanding patriots of the Revolutionary period. He gave personal financial aid to his Polish friend, General Kosciusko. From him General St. Clair was a frequent borrower. James Madison, later to be President of the United States and who became known as the "Father of the Constitution," wrote to Edmund Randolph of Virginia that without the aid of Haym Salomon he could not meet his expenses as a delegate to the Continental Congress in Philadelphia. James Monroe's brother-in-law, Joseph Jones, likewise repaired to the Brokerage Office of Haym Salomon to obtain funds for the same purpose. Very likely Edmund Randolph himself secured necessary funds to enable him to attend the Continental Congress. Many others whose names are not recorded and need not be sought received aid at his hands, which to them perhaps was as invaluable as was his aid to the army as a whole.

When we consider that this man was not a citizen, and that

he had arrived in America but four short years prior to the Declaration of Independence, and but three years before the Battle of Lexington, there arises in our mind a sort of romance that sanctifies the memory of such a man and glorifies the race from which he sprang.

And so I congratulate you upon the conception and the ultimate consummation of the monumental recognition to be accorded this triumvirate whose services were linked together in the establishment of American Independence, George Washington, Robert Morris, and Haym Salomon. I am told that this is the first instance wherein a Jew has been recognized by the erection of a monument to commemorate his services in the American Revolution. Not only the monument to be erected, but this very meeting here tonight in a broader sense typifies the almost incredible development of the American Republic.

From every race and every clime, men and women have come to America and have poured into the crucible of American life their flesh and blood and their historic background.

Not only in the Revolutionary War, but before it came and in every year of the 150 that have followed it, men and women of every race and religion have made America what it is today. The Jew and the Gentile, the Catholic and the Protestant, the zealot and the nonconformist, the black and the white, the rich and the poor, have in ways unknown and unaccountable developed here a nation powerful in all that makes power worthy of its strength.

It would be invidious for me to attempt to draw comparisons among the various races and creeds which have glorified the development of the real America. They have given us political freedom; they have given us religious freedom; they have given us the freedom to worship or not to worship; the freedom to speak or not to speak; and while there are those in our midst who complain that our liberty has been restricted because of the complexity of our lives and the consequent necessity for regula-

tion of our conduct in the interest of common and universal justice, I am happy to believe and to say that we enjoy in America a greater degree of liberty than is enjoyed in any other nation on this earth.

In addition to religious and political freedom, we have been and are constantly in search of economic freedom. The equality which we seek is not physical, intellectual, or financial, because nature has set bounds upon the ability of us all to attain physical, intellectual or financial superiority. The equality which we seek and some day will attain is equality of opportunity as God gives us the vision to recognize opportunity and the equality of rights before a just government in all of its institutions. And I rejoice to believe that in America that opportunity knocks at every door on every day.

The brilliant John J. Ingalls of Kansas wrote a beautiful poem called "Opportunity" in which he sets forth the theory that opportunity knocks but once at every door and then returns no more. But somehow I prefer Walter Marlow's answer to that question. He says:

They do me wrong who say I come no more
When once I knock and fail to find you in,
For every day I stand outside your door
And bid you rise to fight and win.

Let us from the spirit of this occasion and from the events of the life which it commemorates, take with us a renewed dedication of our own lives to the service of our country and to mankind. Without regard to race or religion, color or creed, every man and every woman can contribute to the sum total of human happiness.

As Haym Salomon was the forgotten man of American history, so will be thousands of others who in the quiet ways and secluded spots add their full measure of devotion.

Some of us who were honored for a brief period with a temporary office, puff ourselves up with a mantle of accredited

authority. But in assessing the value of any man's life, who shall say that the Senator or the Judge or the Governor has rendered to society a greater service than is rendered by him who in the middle of the street lays a pipe or cable or a wire that men and women may enjoy the comforts of modern life. Let us hope that in the fullness of history this man will no longer be the forgotten man of American history. May his example serve as a beacon light to other men of all races, all religions, all creeds, all political faiths to make America the freest, the happiest, and the most prosperous nation throughout the world.

I do not express this hope in a selfish spirit. God grant that some day the people of every nation may rise and stand erect in the full enjoyment of the things which we hope and are determined to attain for ourselves as Americans.

VI.

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